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as first in its class, scholarly, trustworthy, judicious, to be recommended to all who desire an introduction to the study of religion by an author who writes with competent learning and the authority of an independent investigator.

GEORGE WILLIAM KNOX.

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LA LIBERTÀ RELIGIOSA. Vol. I: *Storia dell' Idea*. Da FRANCESCO RUFFINI. Torino: Fratelli Bocca, 1901. L. 5.

IN about eighty pages the author gives a luminous account of the idea of religious liberty to the sixteenth century. Beginning with a statement of the attitude of the ancient Greeks and Romans toward the worshipers of other than the state gods, he passes in brief review the principal church fathers, such as Tertullian and Lactantius, who wrote in defense of the fullest religious liberty. But the victory of the church under Constantine was soon followed by a retrograde movement, St. Augustine and others favoring the punishment of both heretics and pagans. Among the enlightened heathen the cause of religious liberty found able supporters in Themistius of Paphlagonia, Ammianus Marcellinus, Libanius, and Symmachus. Their efforts were, however, in vain. For, under the influence of St. Ambrose and other churchmen, the emperors Gratian and Theodosius initiated a long course of legislation which was meant to destroy all freedom of religious thought. The ideas of the humane Theodoric could not prevail, and from his time to the days of Marsilius of Padua no voice was heard in favor of religious liberty. The appeals of Erasmus and other humanists for such liberty were not heeded. The principles of the Reformation inaugurated by Luther lead logically to religious liberty; but, in fact, nothing was farther from the thought and practice of the reformers, Zwingle excepted, than such freedom.

To the Socinians belongs the distinction of having developed the principle of religious freedom and of demanding it for all without any limitation. The body of the book is devoted to a study of the growth and spread of the idea in each of the countries of Europe and in America. This is well done, although at times too much is sacrificed for the sake of brevity. But it must be said that the author seems not to understand completely the situation in America. Like most Europeans, he thinks that complete separation of church and state, such as exists in America, cannot be a good thing. He thinks that the state

should have jurisdiction over the church, and points to Prussia as a country in which the relations between church and state are almost ideal. He attributes too much importance to certain heresy trials which have taken place in America, and he seems ignorant of the real character of certain recent repressive measures and efforts on the part of the government in Prussia. He has nothing to say about the efforts made in that country both in the beginning and end of the nineteenth century to use the altar as a support for the throne.

But in spite of a few defects the book is, on the whole, written with great discrimination. Vol. I treats of the growth of the idea of religious liberty as found in the writings of the sixteenth, seventeenth, and eighteenth centuries. A second volume is promised which shall deal with its realization, that is, with the legislation touching the same subject. The second volume will be enlivened by a full discussion of the present status of religious liberty in Italy. The author states with great positiveness that intolerance is an official doctrine of the Catholic church, and as proof quotes from various encyclicals of Gregory XVI., Pius IX., and Leo XIII. He does not conclude, however, that the Catholic church would therefore persecute if it should come to power. He pays a high tribute to the clear and fearless utterances of Cardinal Gibbons in favor of the fullest freedom of religious thought.

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THE GĀTHĀS OF ZARATHUSHTRA (Zoroaster) in Meter and Rhythm.

By L. H. MILLS. New York: Frowde, 1900. Pp. 20 + 196.

A DICTIONARY OF THE GĀTHIC LANGUAGE OF THE ZEND-AVESTA.

First issue, *A* to *C*. By L. H. MILLS. Leipzig: Brockhaus, 1902. Pp. xviii + 200.

THE Gāthās, or Psalms, of Zoroaster, the prophet of ancient Iran, deserve attention because they are the oldest part of the Avesta in its present form, but more especially because they present in rhythmical language the more direct words of Zarathushtra himself. These direct expressions of thought are combined into metrical stanzas that seem to have served as texts embodying his teaching and preaching. Exhortation to follow Ormazd and his religion is their burden, and the promise of a new order of things and a future reward in the life to come, whereas ruin and destruction await those who are misled by the devil, or Ahriman, Angra Mainyu, and Druj, literally "Falsehood." The